

REVIEW ON KATI GATA VATA W.S.R TO LOW BACK PAIN

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ABSTRACT

In the present era, low back ache is one among the main culprit which is seen commonly among the human's now a days, without any gender differentiation. The most common cause for this is our busy life schedule, stress and bad food habits. Almost all the part of the world's population are suffering this pain due to their strainious work schedule which will be ignored as such without any precautions, which later becomes a permanent deformity which is untreatable. As its aharaja, manasika and viharaja nidana are having similarity towards the nidana of vata vyadhi which has been specified, thus its management told is also very specific. Pain and Stiffness are the main symptoms of katigraha. Katigraha can be positively treated by various management modalities mentioned in ayurvedic classics. Vatadosha is the main causative factor which is responsible for the pathogenesis of katigraha. Panchakarma holds a very important role in the management of katigraha as it is having similar nidana of vata vyadhi, Basti can be adopted as main treatment along with other panchakarma modality as it is considered as Ardha chikitsa in Ayurveda.

KEYWORDS: Katigraha, Vata Dosha, Snehana, Swedana, Virechana, Basti.**INTRODUCTION**

Katigraha, a lumbosacral disorder is one among the most probable cause that affects all decades but the factors varies among human beings. Lack of proper lifestyle modality and maintaining of imperfect postures for a long time are the two main reasons, which made katigraha as an epidemic type of spread among the populations. While dealing with whole world, katigraha is mainly the single largest suffering problem awaiting a solution all over the world. Katigraha one among the Vatavyadhi is produced by the vitiated Vata moved out from the Pakvashaya and got localized in the area around Kati, will occupies the Asthi Dhātu, and vitiates the Snayu and Kandara of the same. The resultant condition is presented by pain and stiffness in the Kati pradesha. It is difficult to find out an effective management for this, as it may or may not be associated with Ama. Therefore, the procedures aiming at the pacification of Vata as well as Kapha Dosha imbalances forms the proper modality for cure of Katigraha. As Vatadosha is the main responsible factor for the pathogenesis of katigraha, Ayurvedic treatment modalities plays an ineffective role to solve such worries but recurrence and duration of the treatment are the main problems that we met with such lifestyle disorders. In this situation, panchakarma detoxification modality of treatment will plays an

important role in management of katigraha, a lumbosacral disorder.

CHIKITSA

The general treatment principle of Vata Dosha should be adopted in cases of Katigraha management after the assessment of Dushya, Prakruti, Vaya, etc of sufferers. The treatment of Katigraha includes various modalities to make same of its varied clinical entities, stages and associated complaints. The treatment also constitutes the Aahara, Vihara, Shodhana, Shamana and surgical measures. The specific Nidanans of the diseases should be identified properly and efforts must be made for its Parivarjana. Katigraha can be managed effectively with following principles of treatment.

SNEHANA

Snehapana can be adopted in Katigraha except in conditions of Ama, AvritaVata, Ajeerna, Aruchi etc. In case of associated Ama or Kapha Dosha, Langhana and Pachana are the first line of treatment preceding Snehapana to facilitate the Niramaavasta. Both Ghruta paana and Taila paana can be effectively adopted according to the conditions after attaining Niramavastha. Bahya Snehana can be performed in the form of Snehadhara, Abhyanga, Avagaha, Parisheka, Katibasthi etc.

SWEDANA

Katigraha is a Swedasadhya vyadhi. Among the different forms of Sweda procedures, Avagaha Sweda, Pizhichil, Naadi Sweda, Patra Pinda Sweda, Pinda Sweda, and Upanaaha Sweda may be performed efficiently in Katigraha. Swedana is also helpful in get rid of stiffness in Prushta and Kati pradesha. It can be done in whole body or locally in affected part of the body like Kati, Prushta etc.

MRIDU VIRECHANA

The action of Virechana is concern with the whole body and is not limited to a concern part. In Vatavyadhi most of the authors mentioned Mridu Sneha Virechana. Virechana must be employed in Vata disorders that are not subsided by Snehana and Swedana. For this Virechana purpose the patient should take either Tilvaka or Satala Sidda ghritha or 'Eranda Sneha' along with milk. This will help in both Vata Anulomana as well as smooth excretion of Mala.^[1,2] Thus Sneha Virechana of Mridu nature clears obstruction in the Srotas and helps in controlling Shoola of Katigraha.

BASTI

Basti is said to be the Pradhana Chikitsa for Vata Rogas because it immediately enters into Pakwashaya and corrects the root of vitiated Vata Dosha dwelling in other parts of the body. Further Basti Chikitsa has been glorified as 'Ardha Chikitsa' or Purna Chikitsa of Vata.³ Sushruta mentioned that the Vataja disorders either Sarvanga or Ekanga can be corrected by means of Basti karma alone. Basti has various effects on body like increase of strength, complexion, restoration and equilibrium of Dosha, Dhatu and Malas. It is useful in almost all Vata Rogas and relieves stiffness and contractures. Vangasena advised Shodhana and administration of Basti in Katigraha.⁴ Vangasena in Bastikarmaadhikara has mentioned Vaitarana Basti is helpful in Katishoola, Uru Shoola, Prushta Shoola, Shotha, and other Vataja disorders.

PATHYA – APATHYA

Those Aharadi Dravyas, which are beneficial to Srotas and have no adverse effect on body and mind, are termed as Pathya.⁵ Pathya is a major pillar supporting the line of treatment of any disease. Quite opposite to this the food and regimen that are otherwise is named as Apathya. Pathya and Apathya of Katigraha are not mentioned anywhere separately. Hence Pathya and Apathya of Vatavyadhi in general are considered for Katigraha also.

Pathyas

1. Rasas Madhura-Amla-Lavana
2. Shukadhanya Nava godhuma, Nava shali, Rakta shali, Shashtika shali.
3. Shimbi varga Nava tila, Masha, Kulatha.
4. Shaka varga Patola, Shigru, Vartaka, Lashuna.
5. Mamsa varga Ushtra, Go, Varaha, Mahisha, Magura, Bheka, Nakula, Chataka, Kukkuta, Tittira, Kurma.

6. Jala varga Ushnajala, Shrithasheetajala, Narikelajala.
7. Dugdhavarga Go, Aja, Dadhi, Gritha, Kilata, Kurchika.
8. Mutravarga Gomutra.³²⁷² N S Shekhawat
9. Madyavarga Dhanyamla, Sura.
10. Snehavarga Ghritha, Tila, Vasa, Majja.
11. Present day food stuffs Orange juice, carrot, all fibrous fruits and Vegetables.the experimental surgery and its importance in present era w.s.r. to yogya- sutriya

Vihara

1. Veshtana, Trasana, Mardana, Snana, Bhushayya,
2. Present day & activities: Physiotherapy exercise, Yogaasana's, Steam bath

Apathya

Apathyas of Katigraha: Ahara

1. Rasas Katu, Tikta, Kashaya.
2. Shukadhanya Truna, Kangu, Koradusha, Neevara, Syamaka.
3. Shimbi varga Rajamasha, Nishpava, Mudga, Kalaya
4. Phalavarga Jambu, Udumbura, Kramuka, Tinduka.
5. Mamsa varga Sushka mamsa, Kapota, Paravata
6. Jala varga Sheetajala.
7. Dugdhavarga Gardabha.
8. Present day food stuffs Fast food, cold beverages, liquor.

Vihara

1. Manasika: Chinta, Shoka, Bhaya.
2. Present day activities: Long standing sitting, driving, staying in AC etc.

DISCUSSION AND CONCLUSION

Katigraha/ Low back ache is commonly seen in society as a prominent problem. The disease Katigraha is a Sthana vishesha Vatavyadhi. Katighara is a disease, which is having the involvement of Kapha Dosha along with Vata. The Udbhava stana of Katigraha is Pakvashaya. Generally whenever the Doshas were aggravating in the Pakvasaya region, which is to be eliminated through Guda, and which includes Virechana and Basti. Also Katigraha is a Vata Vikara, related to Asthi sandhis and Dhatukshaya is the resultant. So Snehana and Swedana in the form of bahya snehana and swedana also in the form of sneha Basti would be an ideal line of treatment for the cure of same along with proper pathyas and shamanaushadhis.

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